

56. Surrendering all actions to Me,
with thy thoughts
(resting) on the supreme **Self**, from
hope and egoism freed,,
and of mental fever cured, engage in
battle.—(iii. 30.)

57. He who acteth, placing all actions
in Brahman,,
abandoning attachment, is '
unaffected by sin as a lotus-
Wf by the waters.—(v. 10.)

58. Of one with attachment dead,
harmonious, with his-
thoughts established in Wisdom,
working for sacrifice
(only), all action melts away.—(iv. 23.)

59. Whatsoever thou doest,
whatsoever thou eatest,,
whatsoever thou offereest, whatsoever
thou givest, whatso-
ever thou doest of austerity, O
Kaunteya! do thou that as
an offering unto Me.—(ix. 27.)

60. Thus shalt thou be liberated
from the bonds of
action (yielding) good and evil fruits;
thyself harmonized
by the Yoga of renunciation, thou
shalt come unto Me-
when set free (*from the body*).—(ix. 28.)

Why Ishvara & Mahatmas perform Karmas—

SHRI BHAGAVAN said:

61. There is nothing in the three
worlds, O Partha, that
should be done by Me, nor anything
unattained that might
be attained; yet I mingle in action.—(iii.
22.)

62. For if I mingled not ever in action
unwearied, men all
around would follow My path, O son of
Pritha.—(iii. 23.)

63. These worlds would fall into ruin
if I did not per-
form action; I should be the author of
confusion of castes,,
and should destroy these creatures.—
(iii. 24.)

64. Whatsoever a great man doeth,
that other men also
do; the standard he setteth up,
by that the people
go.—(iii. 21.)

65. As the ignorant act from
attachment to action,,
O Bharata, so should the wise act
without attachment^
desiring the maintenance of mankind.—
(iii. 25.)